Rather Lambes) that be ewed early in the beginning of the yeare.
Youth is) A verye moral and pithy Allegorie of youth, and the luſtes thereof, compared to a vvearie vvayfaring man.
Tityrus) I ſuppoſe he meane Chaucer, whoſe prayſe for pleaſaunt tales cannot dye, ſo long as the memorie of hys name ſhal liue, & the name of Poetrie ſhal endure.
VVell thewed) that is, Bene moratæ, full of morall wiſeneſſe.
There grew) This tale of the Oake and the Brere, he telleth as learned of Chaucer, but it is cleane in another kind, and rather like to Æſopes fables. It is very excellent for pleaſaunt deſcriptions, being altogether a certaine Icon or Hypotypoſis of diſdainfull younkers.
Embelliſht) beautified and adorned. To wonne) to haunt or frequent. Sneb) checke.
VVhy ſtandſt) The ſpeach is ſcorneful & very preſumptuous. Engrained) dyed in grain.
Accloieth) encombreth. Adawed) daunted & confounded.
Trees of ſtare) taller trees fitte for timber vvood. Sterne ſtrife) ſaid Chaucer, ſtiff fell and ſturdy. O my liege) A maner of ſupplication, vvherein is kindly coloured the affection and ſpeache of Ambitious men.
Coronall) Garlande. Flourets) young bloſſomes.
The Primroſe) The chiefe and vvorthieſt
Naked armes) metaphorically ment of the bare boughes, ſpoyled of leaues. This colourably he ſpeaketh, as adiudging hym to the fyre.
The blood) ſpoken of a blocke, as it vvere of a liuing creature, figuratiuely, and (as they ſaye) κατ' ἐικασμὸν.
Hoarie lockes) metaphorically for vvithered leaues.
Hent) caught. Nould) for vvould not. Ay) euermore. VVounds) gathes.
Enaunter) leaſt that.
The prieſtes crevve) holy vvater pott, wherewith the popiſhe prieſt vſed to ſprinckle & hallovve the trees from miſchaunce. Such blindneſſe vvas in thoſe times, which the Poete ſuppoſeth, to haue bene the finall decay of this auncient Oake.
The blocke oft groned) A liuelye figure, vvhiche geueth ſence and feeling to vnſenſible creatures, as Virgile alſo ſayeth: Saxa gemunt grauido &c.
Boreas) The Northerne vvynd, that bringeth the moſte ſtormie vveather.
Glee) chere and iollitie.
For ſcorning Eld) And minding (as ſhoulde ſeme) to haue made ryme to the former verſe, he is conningly cutte of by Cuddye, as diſdayning to here any more.
Galage) a ſtartuppe or clovvniſh ſhoe.

Embleme.

This embleme is ſpoken of Thenot, as a moral of his former tale: namelye, that God, vvhich is himſelfe moſt aged, being before al ages, and vvithout beginninge, maketh thoſe, vvhom he loueth like to himſelfe, in heaping yeares vnto theyre dayes, and bleſſing them vvyth longe lyfe. For the bleſſing of age is not giuen to all, but vnto thoſe, vvhome God will ſo bleſſe: and albeit that many euil mē reache vnto ſuch fulneſſe of yeares, and ſome alſo vvexe olde in myſerie and thraldome, yet therefore is not age euer the leſſe bleſſing. For euen to ſuch euill men ſuch number of yeares is added, that they may in their laſt dayes repent, and come to their firſt home. So the old man checketh the raſhheaded boy, for deſpyſing his gray and froſtye heares.
VVhom Cuddye doth counterbuff with a byting and bitter prouerbe, ſpoken indeede at the

at the firſt in cõtempt of old age gener
cõtinued in ſome mens conceipt, that
or not ſo much as younger folke. For th
and hauing paſſed many bitter brunts a
no ſtormes of Fortune, nor wrathe o
eyther by longe and ripe vviſedome ar
tie, or vvith much trouble hardened
the Ape, of which is ſayd in Æſops fabl
vvas at firſt ſore aghaſt & diſmayed at
tenance, but at laſt being acquainted v
ring him, that he would familiarly gyb
ence breedeth in ſome men ſecuritie. A
and good old father, more fatherly and
for his own behoofe, That by the pro
meant, that old men haue no feare of
perſtition and Idolatrous regard of fal
ning notwithſtanding, it is to plaine, to
more enclined to ſuch fond fooleries,

Ma

Ægloga T

ARGVM

IN this Æglogue two ſhepheards boy
ginne to make purpoſe of loue and oth
is moſt agreeable. The ſpeciall meaning